



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

*Xenophon's Hellenica.* Text by E. C. MARCHANT; notes by G. E. UNDERHILL. Clarendon Press. 1906. \$2.50.

The text and commentary here combined were published separately in 1900. There is no change in the present issue. The text utilizes papyri fragments, published in 1898, containing portions of i. 2, 2-5, 8 and iii. 1, 3-7. The variants in the papyri are noted in full, and frequently incorporated in the text; they are unimportant. Marchant also uses for the first time a collation of *cod. Britannicus* 5110 made by himself, and one of Book vii from *cod. Palatinus* 140. These sources also contain little of importance. In other respects the text is not deserving of notice. It is exceedingly conservative, and the critical notes are scanty, though well enough selected.

Underhill's commentary is an excellent piece of work. On the historical side it is very complete and shows thorough acquaintance with the latest discussions of difficult points. The notes, indeed, are much too full for the class of students that we are accustomed to have reading Xenophon, but no teacher of the *Hellenica* should be without this valuable book of reference. In addition to 309 pages of notes there is an interesting introduction of 88 pages discussing the composition and chronology of the *Hellenica*, and the MSS and editions; it contains also a very useful chronological summary. In the appendix are discussed at length a number of historical questions connected with the period covered by the *Hellenica*, such as the political history of Athens in 411-404 B. C., and the constitutions of Sparta and Thebes.

A. G. LAIRD

---

*Ancient Sinope.* An Historical Account with a Prosopographia Sinopensis and an Appendix of Inscriptions. By DAVID M. ROBINSON. Baltimore: The Johns Hopkins Press, 1906. Pp. 104.

Under this title Dr. Robinson publishes his Chicago doctoral dissertation, which appeared in two numbers of the *American Journal of Philology*, Vol. XXVII, together with the inscriptions from Sinope which he collected and published in the *American Journal of Archaeology*, Vol. IX. The result of the compilation is a very interesting and useful monograph giving as complete a picture of the life of this important Black Sea colony as may be had at the present day. The addition of all known Sinopean inscriptions, and the names of all known citizens of Sinope was a happy thought, as it puts in one's hands all the obtainable information about the city and that in a single volume.

For criticisms and suggested corrections of the new inscriptions published by Robinson the reviewer refers to the article by Van Buren in

the *American Journal of Archaeology*, Vol. X, p. 294. In the same volume (p. 429) Robinson maintains the exactness of his copies against Van Buren's charge that they are inaccurately copied, and defends his restorations successfully. It is singular that this accusation of inexact copying should be so boldly made by one who had not seen the inscriptions in question. This is all the more true because Robinson's work leaves the distinct impression of careful and painstaking scholarship. The controversy may, however, be decided on its merits by anyone interested by referring to the articles cited above.

The first half of the monograph is of much greater general interest. In brief chapters the author describes the physical character and the advantages of the site of Sinope, its commerce, the tradition of its founding, and its subsequent history. The story of its political life is indeed a broken one. The material for reconstructing it consists of bits of information, gleaned here and there from Greek literature, supported by meager inscriptional evidence and what may be learned from the coins. In gathering this evidence Robinson has read widely and with care. The results are more satisfactory upon the later period, the time of Pontic and Roman rule, than on the earlier Greek period. This is of course due to the nature of the evidence at hand.

For the same reason the constitution of Sinope still remains a blank. The author has been able, however, to give us reliable and valuable information upon the business life and commercial activities of the city. An extended visit, spent in a thorough study of the locality, has put Robinson in a position to speak with authority upon its situation, the products of the country-side, and the exports from its busy harbors. Indeed, the first three chapters of the monograph, upon the city's site and commerce, appeal to me as the most valuable part of a work which is throughout distinctly meritorious. The information contained therein has already been practically useful to the reviewer in classroom work. The author's attempt, in chap. ix, to picture the intellectual side of Sinopean life is clever but unconvincing. It is difficult to find and depict any single type which will characterize the intellectual temper of any cosmopolitan city, especially if that city be centuries dead and gone and has left but a few fragments and echoes of the work of its master minds. Robinson has tried, so far as the historical result of this chapter goes, to build a sky-scraper out of cobwebs.

A criticism must also be made upon the author's English. The style is clear and good except where an attempt is made to be picturesque. Then the result is poor rhetoric, and sentences result which would be Titanic were they not so Teutonic. Of several examples I quote but one:

But the individual courage, amounting to recklessness, which made Diogenes ask Alexander to get from between him and the sun, the casting aside of the wooden bowl after he saw the lad drink from the hollow of his

hand, the reduction of his living quarters to a *pitthos*, together with the coarse fun of the comic poets, perpetually directed against the irksome embarrassments of the parasitic temper, which cannot live from its own resources but eats the bread of belittling dependence upon the wealthy, may serve to reflect that ready individual courage of man against man, that cheerful acceptance of hardships in matters of food and shelter, and especially that rough humor and biting scorn of everything soft and effeminate, which is continually putting itself in evidence all along the line of adventurous colonial life (p. 259).

On p. 255, in a rhetorical passage, we read that Pompey "viewed the body with emotion and averted eye." This suggests strabismus in Pompey, and it surely deserves a smile. Aside from this criticism upon its rhetoric, the monograph is a first-class special study in Greek history. It is the kind of work we need done in this country, of the sort that will help to gain for the study of ancient history that respect which it must yet attain in American universities.

W. L. WESTERMANN

UNIVERSITY OF MINNESOTA

---

*Les religions orientales dans le paganisme romain.* Conférences faites au Collège de France par FRANZ CUMONT. Paris; Leroux 1907. Pp. xxii + 333.

The content of eight special lectures delivered by M. Cumont is here printed as Vol. XXIV of the *Annales du Musée Guimet, Bibliothèque de Vulgarisation*. Its purpose is to put the world at large in possession of the vital facts and conclusions drawn from the study of the oriental religions in their relation to Roman religion, and consequently to the civilization of our own time. Lest, however, any *eruditissimus Americanorum* take fright at the word *vulgarisation*, it should be said that M. Cumont's chapters are characterized by his usual thoroughness and solidity, and that he has added to the 254 pp. of his text 80 pp. of notes for the use of the specialist.

In the preface M. Cumont declares his concern to be with the influence of orientalism upon Roman paganism alone. Roman territory, into which Christianity came already a well-developed religion, is not the place to begin the study of the mutual influences of Christianity and the oriental faiths. The proper field for this is Asia Minor, among the Judaeo-pagan communities where the new religion had its inception. Chap. i, "Rome et l'orient, les sources":—We are reminded that the East, not then as now decadent, was a realm of culture and wealth, and that the coming of the oriental religions was only a single feature of a general orientalization of Rome, of which the orientalization of the court of Diocletian was one other sign. Chap. ii, "Pourquoi les cultes orientaux se sont propagés":—The spread of the oriental religions was due to merit.